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Saint Mary Magdalene

By Massys

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Ministry and Authority

BY EDWARD N. PERKINS

WHAT is the importance of the Apostolic Ministry?

Like everything else in the Christian religion, it comes back at last to what he believes and really feels about Jesus Christ.

The opening words of St. Mark's Gospel call Him the Son of God. St. Peter describes Him as the man who went about doing good, and he confesses Him as Lord and God. St. Paul tells us that God was in Him reconciling all men to Himself and that at the name of Jesus every knee should bow and every tongue confess Him Lord of all. He taught as one having authority, that is, divine authority. As He went about doing good, He quite evidently was filled with the goodness of God and employed the power of God. He gave certain commands. He was, to go and teach all nations. Another command was that given at the Last Supper, in the night in which He was betrayed: "Do this in remembrance [for the bringing back] of Me." These commands were given to His apostles and not to anybody else. The breaking and distributing of the bread,

the thanksgiving and the circulating of the cup, in that Last Supper, were the established Jewish ritual which our Lord's position in the company required Him to perform. He added, on this the eve of His Crucifixion, the command which His Church has heeded from that day to this: "Do this for the bringing back of me," telling them: "This is my body which is given for you" and "this is my blood for the New Testament which is shed for you and for many for the remission of sins." Never again, for those who were His, could these ritual acts of the Jewish ceremonial meal be as before. Henceforth they could be performed only as at His command, in remembrance of Him. In his *The Shape of the Liturgy*, Dom Gregory Dix tells us that the Greek word rendered in English as "remembrance," really imports a spiritual bringing back again. And so it is understood.

These commands, to "go and teach all nations," and to "do this," coupled with such injunctions and assurances as "Feed my sheep" and "Whose sins ye remit shall be re-

mitted unto them," evidently conferred and imposed on the Apostles very definite and awful authority. "Awful" will seem scarcely a strong enough word, to one who believes and feels that in Jesus Christ the goodness and the power of God resided in a unique manner such that in Him God and man come to an indissoluble and perpetual union, so that He is properly called God.



SAINT JAMES

(Courtesy of the Metropolitan Museum of Art)

We have the account of the Pentecost, our Whitsunday. That experience came to a considerable number of people, our Lord's disciples, besides the Apostles. But the authority to go and teach, and to "do this," was given to none of them. The Apostles alone began to exercise those powers. The others alone were authorized.

At once, however, a question presented itself involving this very matter of authority. The number of the Apostles was already reduced by one through the apostasy of Judas Iscariot. It seemed clear to the eleven that the full number must be restored. They appointed, as it were, a nominating committee from among the laity, who reported two nominations. They prayed for the Holy Spirit to choose, and cast lots. The lot fell on Matthias. They laid their hands on him, receiving him amongst themselves. The reception of St. Matthias is the first instance of delegation of Apostolic authority.

St. Paul claimed to have received his authority from the Lord directly. Nevertheless, after his sojourn in Arabia, when he was ready to commence his ministry, he would not exercise it without Apostolic recognition. He went to the Apostles as a postulant. It is not related that they laid their hands on him, but it is certain that he received their recognition of his election by our Lord and their permission to exercise Apostolic authority.

If St. Paul received his authority directly from our Lord, the Apostles could add nothing to it. They could only recognize it. The case of St. Matthias is different. He clearly received the powers to go and teach, and "do this," not directly from our Lord, but from Him through the medium of those already authorized. This can be illustrated by the case of an agent with power to delegate authority to still another agent. The acts of the second agent are as much the principal's acts as are the acts of the first agent. It is authority delegated and delegated further. The source is always the same, no matter how many delegations intervene. St. Matthias received the powers from our Lord through those who already possessed the

In the early Church, as today, those w

were empowered as St. Matthias was, later called "bishops," were held to be the successors of the Apostles. Then the laying of the Apostles' hands on St. Matthias is the first instance of the consecration of a bishop, for he was given not a part only of the Apostolic powers, but was received as filling up the gap caused by Iscariot's defection so that the number of the Apostles might again be twelve.

The problem presented by the defection of Iscariot, of a shortage in the number of the Apostles, was certain to recur again and again. As the original Apostles successively were martyred, their ranks must be recruited. As the infant Church grew in numbers and expanded territorially, a larger number of authorized Fathers in God would be required. The receiving of St. Matthias amongst the number of the Apostles set the pattern for the delegation of apostolic authority to those from time to time called and chosen.

The Apostolic authority necessarily extended to many matters besides to "do this." As the work of evangelization expanded, the new disciples would of course need instruction and organization and supervision. The Apostles were commissioned by our Lord to promote and direct all this work. In St. Paul's letters there is preserved for us a graphic account of the work of conversion and instruction and supervision, including "the care of all the churches."

As the infant Church grew under Apostolic supervision to extend throughout the Roman world and beyond, the necessity increased constantly to appoint more and more men authorized to "do this" and to exercise the other Apostolic powers. And as those powers, derived from Jesus Christ, Himself the sole source of authority, could be received only by delegation from those already possessed of them, every newcomer to episcopal rank was authorized regularly by some appropriate ceremony which always included the laying on of the hands of those already empowered.

Thus every bishop down to the present day has received, through an unbroken succes-

sion of delegations, the powers of the Apostles, which is to say, our Lord's *authority* to do the things which in the beginning He



SAINT STEPHEN

By Martino di Bartolomino

(Courtesy of the Metropolitan Museum of Art)

authorized and directed His Apostles to do.

We see plainly in this both the unbroken continuity of authority derived from Jesus Christ, the sole source of authority, and the necessity for diocesan organization as the Church spread, but not anything of parish organization or of priests not bishops authorized to "do this" and to exercise the authority of parochial leadership. But it needs no argument to show the inevitableness of such a development. Growth in numbers and in extent of dioceses would soon make it impossible for any bishop to dispense the sacraments regularly to all of his flock or even to exercise complete supervision and leadership in detail.

Better is war with the hope of eternal peace, than captivity without any thought of deliverance.

—*Saint Augustine*

The problem thus presented was met by the delegation of a part of the Apostolic authority, and especially of the power to "do this," to a sufficient number of men. Always these men were empowered by a bishop, by a suitable ceremony always including the laying on of hands. But the powers delegated were not the full Apostolic authority, and were delegated under solemn promise of the recipients to obey their bishops. We know the powers of the parish priest to govern his parish, instruct and exhort his people, celebrate the Holy Eucharist and administer the sacrament of Holy Communion and the other sacraments, and so on. Always the priest's authority is received from a bishop and always he is under the authority of a bishop and promises to obey his bishop. Thus the priest also derives from Jesus Christ through an uninterrupted series of delegations, the powers which he possesses in the Church. When he stands at the altar celebrating the Holy Eucharist, or at the rail gives the Blessed Sacrament to the communicant, he is doing it by authority of Jesus Christ delegated to him.

Among the powers not delegated to priests is the power to delegate Apostolic authority. No priest, in the whole history of

the Church, has ever held that power, unless and until he became also a bishop and received in his consecration as bishop the full Apostolic powers.

The Holy Eucharist originated in a Jewish ceremonial meal. The breaking of the bread and the passing of the cup were regular parts of that religious ceremony. Our Lord, in presiding over this ceremony, added most startlingly: "This is my Body, which is given for you," and "This is my Blood of the New Testament which is shed for you and for many for the remission of sins," and the injunction: "Do this for the bringing back of me." By that injunction, He gave authority to His Apostles to "do this for the bringing back of me." The Apostles and those authorized by them have ever since done those things. As the Church grew away from Judaism, gradually the ceremonial meal was dropped, leaving the ceremony of the broken bread and the cup for the bringing back of Him. As time went on from ceremony of prayer preceding those simple acts, there developed the ritual "commonly called the Mass," as the First Prayer Book of Edward VI expresses it. An example of this is the service of "Holy Communion" in the Prayer Book of the Episcopal Church.

This development and the lapse of time should not obscure to our eyes for a moment the fact that not only was it Jesus Christ, He in whom resided the goodness and the power of God and oneness with God in perpetual union, who commanded this for the bringing back of Him, but it was His command to certain people, His Apostles, and not to anybody else.

With this in mind, it is natural to ask what one must think if one lacking the authority of Jesus Christ should assume to do that for the bringing back of Him. If we imagine the company which was the primitive Church just after the Pentecost, and ask ourselves whether it is thinkable that any of that company not one of the Apostles and not authorized by power delegated by the Apostles, would have dared to "do this," what must our answer be? Would St. Matthias have assumed to "do this" until after



OUR LORD GREETING SAINTS

By Fra Angelico

is consecration, as we now call it? And if an unauthorized one did so, would it be indeed for the bringing back of Him? Would He respond to that unauthorized act? Similar questions may be asked of undertaking what St. Paul called "the care of all the churches" without Apostolic authority, or of preaching the Word as one having authority, and so on. The answers must be the same.

One will see little importance of the Apostolic Succession who can answer these questions by saying that he thinks it is quite all right and efficacious for an unauthorized person to assume these functions and, specifically, to celebrate the Holy Eucharist for the bringing back of Him and to deliver the broken bread as "the Body of our Lord Jesus Christ." But one may be pardoned for wondering how deeply people who can answer in that way have been impressed by the teachings of the Church that He is "the

only-begotten son of God, begotten of his father before all worlds [ages]" and is therefore "of one substance with the Father" and "came down from Heaven and was incarnate * * and was made man" and that after His crucifixion and burial He "arose again according to the scriptures and ascended into Heaven and * * * shall come again with glory to judge both the quick [living] and the dead" and that His "kingdom shall have no end." People who believe in Jesus Christ as God are not likely to think it a good idea, or right, for any to presume to undertake to "do this" or to attempt to teach the Faith as with authority or to shepherd the faithful, except those who have received His authority to do so which He confided at the first to His Apostles only, who only, therefore, could pass it on to others.

Our Lord said: "Lo! I am with you always." He promised to be always with His

faithful ones. It is the faith of the Church that He always stands behind every act done in pursuance of authority conferred by Him. His ministers in Holy Orders are His authorized agents whose acts in His name He will never repudiate. He will never let down the people who rely on the acts of His authorized agents. With respect to sacramental grace, this makes certain the efficacy of every sacrament administered by a priest ordained in the line of Apostolic Succession, because our Lord's own authority has been delegated to every such priest. The priest's acts done within the scope of that authority so delegated are of necessity authentic and "valid," which is to say, of full effect. Thus the sacrament of Holy Communion is effectual (valid) whenever an ordained priest has been the celebrant of the Eucharist when the elements were consecrated.

If one should undertake to consecrate who had not received our Lord's authority, it seems plain that there would be no assurance of validity. Indeed, it would seem to be a usurpation, and one can not perceive a reason why our Lord should ratify or adopt as His own the unauthorized act.

When the Middle Age moved into the period known as the Renaissance, the Church had long since fallen into an evil state and was greatly in need of reform, and also came to be ill-adapted at many points to changing political and social conditions. Nothing important had been achieved in the way of reform, nor would the agencies of the Church adapt themselves to change. The great secession of the Protestant Reformation came partly in reaction to these evils and partly as an expression of the wave of stark individualism characteristic of the Renaissance. Under the leadership of Luther, Calvin, Zwingli and others, great sections of the Church set up for themselves. A part of this rebellion was the repudiation of the Episcopate. The protestant seceders set up for themselves without a single bishop. The clergy whom they carried with them were priests ordained in the line of Apostolic Succession. Not being bishops, to whom alone was entrusted the power to delegate our Lord's authority given to the Apostles alone in the beginning,

these priests lacked the power to ordain other priests. In the course of a generation or two, the Apostolic ministry was wholly lost to these new bodies. They and their successors and derivatives have been without it ever since.

Frequently protestant ministers, such as Methodists or Presbyterians or Congregationalists, come to the Episcopal Church seeking admission to its ministry. They are instructed and confirmed before they can become postulants for the ministry. Thereafter, if all goes well, they may be ordained first deacons and later priests. What brings these people to the Episcopal Church is the realization that if they wish to act as really our Lord's ministers, they must obtain His authority.

When a Roman Catholic priest comes to the Episcopal Church, it is of course for some other reason, for he has received our Lord's authority through his ordination by a bishop. A former Roman Catholic is received, not confirmed. If a former Roman Catholic priest attains to the ministry of the Episcopal Church, he is not ordained. That has been done already. He is accepted, and licensed to exercise his ministry.

This difference is because the former protestant minister has not received our Lord's authority confided by Him to His Apostles in the beginning, while the Roman Catholic minister (deacon or priest) has. But if the Roman Catholic is only a deacon, then he will of course, if accepted, be ordained a priest by an Episcopalian bishop.

The Church of England became separate from the Roman Communion in consequence of political action on the part of the English monarchy, which ended in the pope breaking communion. The Church continued to exist and function in England before, with the same bishops, priests, deacons, and laity. The delegation to new bishops and priests of Apostolic authority derived from Jesus Christ, the only source continued from generation to generation before, even to this day. Episcopalian bishops received that authority at the hands of English bishops and bishops of the related Scottish Episcopal Church.

Thus in the United States today the Apostolic authority under Jesus Christ exists in the ministry of the Episcopal Church and in the ministries of the Roman Catholic Church and of the Greek Orthodox and the other Orthodox Churches and in one or two lesser bodies such as the Polish National Catholic Church which received the authority from bishops of the Old Catholic Church of Europe.

These are the Catholic bodies. The Anglican Communion may properly be called protestant in the single sense that it was affected, for some respects for better and in others for worse, by its experience of the Reformation. That does not prevent it from being Catholic. A principal (but by no means the sole) reason why the other protestant bodies are not Catholic, is that their ministers lack the authority of the Lord Jesus Christ, the sole source of authority.

The authority exercised by bishops and priests is apostolic. It is altogether clear that the Apostles never asked authority of any sort from the primitive Church, that is, the body of disciples who, with the Apostles, constituted the Church at and immediately after the Pentecost. On the contrary, the primitive Church from the outset regarded the Apostles as the authorized directors and ministers. This must be plain to anyone who reads the Acts of the Apostles. And the reason, as is plain to be seen by reading the Gospels, must be the fact that the Apostles were chosen by Jesus Christ. With His Ascension, they found themselves in charge. And it is He who said to them and to them only: "Do this for the bringing back of me." Arguments that the authority of the Christian ministry is not derived from our Lord through the Apostles, seem to rest on false assumptions.

The importance of the Apostolic Succession is simply that only through it can be received the authority of Jesus Christ to represent Him as His minister. And the importance of having His authority results from His being God in that in Him God is present, united forever to His manhood in indissoluble union. Those who assume to do this" without authority may scarcely



SAINT JOSEPH

more than hope that perhaps the Lord may choose to respond to their unauthorized acts.

Those who read their Testaments can not fail to see that in the beginning the Church consisted of a group of disciples or followers of the risen Lord, gathered about the Apostles who directed the group, conducted the work of evangelization, made all the decisions, and presided over the Eucharistic meals of that day at which the bread was broken and distributed and the cup was circulated for the bringing back of Him, even as had been done by Him but a short time before in that Last Supper. The Apostles governed the Church and did these things because they were the ones who had been chosen by the Lord and authorized by Him. As the Church was then, so in essence it is now by reason of the careful perpetuation of Apostolic direction and authority in the Episcopate through the unending succession of delegation of those powers which the Lord Himself gave to His Apostles and to no one else in the beginning. Such is the meaning and effect of the Apostolic Succession, and the importance of the Apostolic ministry which it perpetuates.

Father Sill of Saint Chrysostom's

BY JAMES B. SILL

IT was just after the close of the Civil War, in 1865, that a young priest, Thomas Henry Sill, was called by Dr. Henry A. Neely, priest-in-charge of Trinity Chapel, New York City, to be his assistant. The chapel in west 25th Street, off Broadway was one of the chapels of Trinity Parish of which Dr. Morgan Dix was rector. Dr. Neely was soon to be chosen to be Bishop of Maine, and was consecrated in January, 1867. Mr. Sill had graduated from Columbia College in 1861 where he had received a master's degree. He received his bachelor degree in divinity from The General Seminary in 1864. He had been in charge of Grace Church, Canton, New York, after entering the ministry. Born in Middletown, Connecticut, November 7, 1838, he was city-bred, his father, the Reverend Frederick Sill being rector of St. Ambrose Church, New York City, during Thomas' boyhood days.

Mr. Sill, as he was then called, was allotted the ministry to the poorer members of Trinity Chapel, poorer, that is, in this world's goods, and strange to relate, was told to meet with them on a Sunday morning in a room of the chapel, while the wealthier members used the chapel itself. This did not harmonize with the young priest's Christian spirit, and so being granted permission to meet with them somewhere closer to the neighborhood of their homes, Saint Chrysostom's Chapel was started, as my father loved to tell, in a room over a lager-beer saloon at the corner of 7th Avenue and west 32nd Street. Mr. Sill's work was then recognized by the rector and vestry of Trinity Parish as a going concern, and a large and beautiful stone structure was built in 1868-'69 on the corner of 7th Avenue and 39th Street. It was of Gothic design with a steeple. The first service was held in it on November 7th, 1869, this being Father Sill's birthday. We do not know if he had anything to do with the plan-

ning of the building. We do know that it was the policy of Trinity Parish at the time, to establish churches in parts of the city where the poorer people lived, or the "working people, if you prefer the latter name. The establishment of Saint Augustine's Chapel in Houston Street was soon to follow that of Saint Chrysostom's.

Trinity vestry built a church and parish house that could not have better harmonized with the spirit and wishes of the young priest who had been called to the charge of it. He had said that he chose its name out of a list given him, and there is no doubt that the life of the great saint and preacher of Constantinople was a guide and inspiration to him. The chapel had a large and broad chancel with choir space and sanctuary conducive of the Church's Catholic worship in which Father Sill believed, and the large parish house was conducive to the Church's Catholic work in which he also believed. He admired Bishop Hobart's churchmanship and his missionary zeal. It is said that the parish house was the first such in the diocese. It was two stories with a large basement and an attic fitted for sexton's quarters. Each of the main floors had large meeting rooms, and the basement was fitted up for a gymnasium and billiard room.

From the beginning the Holy Eucharist was celebrated frequently. In 1871, according to parochial report, there were two celebrations every holy day, also daily celebrations through the octaves of Christmas, Easter, Whitsun, and during Advent and Lent. And the offices of Morning and Evening Prayer were said daily. Four services were held every day in Lent. Surely there was an exceptional order of worship for those days, but not so in Trinity Parish. In 1870, at the mother church and at Trinity Chapel there was a celebration of the Eucharist every Lord's Day, and the Church's offices said daily. It may be difficult howev-

find anywhere else, in that day a Sunday afternoon choral service for children, as reported even when services were held in the room at 32nd Street.

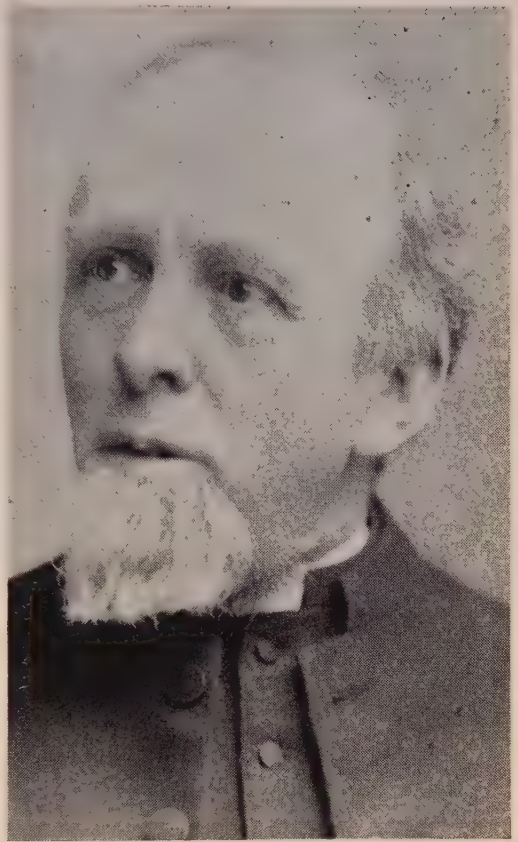
As for Father Sill's Catholic work, the listing of organizations of the chapel from the beginning and through the years will testify to the effort to meet the needs of the people and neighborhood in conforming man's whole being to the Christian pattern of life. First, there was the work among children. In 1875 there were 490 in the Sunday School (some adult classes probably, and there were afternoon as well as morning services); 157 in the parish school, a daily school for girls and 184 in the industrial school for girls which met on Saturdays. That year there were 117 baptisms, mostly children, 55 confirmations, and the number of communicants was 324.

Second, there were guilds for men and women. Saint Chrysostom's Guild for men was started in 1868, a mutual benefit society for times of sickness and death. There was also Saint Margaret's Guild for women.

Third, work among the Negroes. A distinguishing feature of the chapel was that the colored people formed a part of the congregation. They sat together in the aisle, there being but one aisle, architecturally speaking, separated from the nave by stone arches. The colored children had their separate classes in the Sunday School. There was a Guild of Saint Cyprian for adults, also a mutual benefit society. There was one colored woman, Aunt Lun who had a seat among the "white folks," in the front part of the church, being privileged because she was "a Potter," that is, she had been a servant in Bishop Potter's family.

Fourth, there was Saint Agnes' Guild for young women, and the Altar Society and the Sisters of the Holy Cross, for parochial visiting.

Fifth, there was the missionary Union, of which I know nothing but its name; formed in 1868. I speak of it because of the emphasis made throughout the ministry of Father Sill upon the duty of supporting the general mission work of the Church. Often missionary bishops would preach at St.



THOMAS HENRY SILL

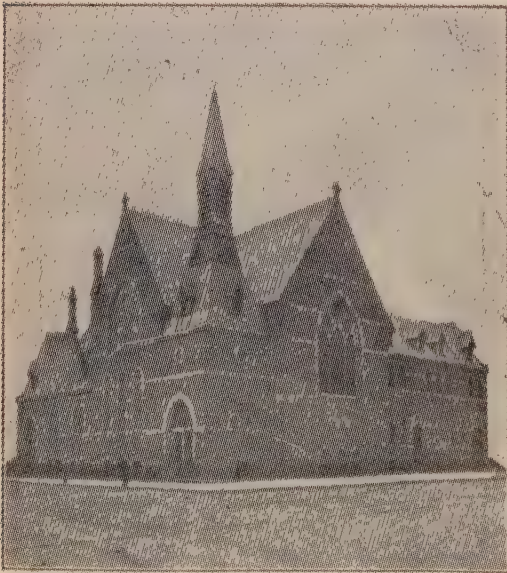
Chrysostom's and be given the offering taken at the service. Bishop Tuttle was a favorite with us at home, when he visited us. And there were Bishops Neely, Talbot and Whipple.

Sixth, there was the Brotherhood of Saint Andrew, a chapter of which was established in 1887. One of the interesting features was the conference for men held in the guild hall when many outside the congregation would attend, and the subject of labor unions would be discussed. In 1880 a dispensary was added to the good works which proved very successful over the years.

On Easter and Christmas there was an additional Communion Service at 5:00 a. m., with choir and large congregations at both times. And at Christmas there was such a large tree with lighted candles, placed at the east end of the aisle, as could be found in any church of the city today. This was for the children's service held one afternoon or

evening in the Christmas octave. My father and his assistant priests heard confessions and Father Huntington would come in at times for the same purpose. In the development of ceremonial in worship, my father, as others who have followed the Catholic tradition, found some opposition on the part of the vestry, but the rector, Dr. Morgan Dix stood behind him.

Father Sill was happy in the selection of his assistants, for from the statistics and account of the work, as has been given, it can be seen that such were needed. The Reverend George C. Houghton, later rector of the Church of the Transfiguration, was the first. Next there was the Reverend J. R. L. Nesbitt, and later W. E. Johnson, afterwards rector of the Church of the Redeemer. Later there was Samuel S. Mitchell and Canon Harris Knowles, formerly of the cathedral in Chicago. They all had special gifts of the ministry. As I recall, looking back over the years, the preaching at Saint Chrysostom's was strong in the presentation of the Church's doctrines. My father preached written sermons, except on his Sunday afternoon talks to the children which were popular with the adults who attended the service.



ST. CHRYSOSTOM'S CHAPEL
Formerly at the Corner of 7th Avenue and
39th Street

About 1880, John Dyneley Prince, a broker of considerable means, offered to become choirmaster, and developed an outstanding choir of men and boys which continued under his successor, W. A. Raboch. In time the services of the chapel became known to people of wealth living toward Fifth Avenue who attended and were a help in the work of the chapel. Not only through them, but also through those of the congregation, were improvements made in the beautifying of God's house. A wonderful chancel window and other windows of stained glass were given as memorials, and in time a stone altar and reredos were erected. After the chapel was destroyed, the altar was placed in the Church of Saint John the Evangelist on west 11th Street.

Among my father's interests in Church affairs outside those of the chapel, foremost was his acting as chaplain of Saint Mary's Hospital for Children on 34th Street, where he served for forty years. At least once each week he had an early Communion Service there, walking there and back regardless of the weather. When the daily celebrations of Communion were instituted at Saint Chrysostom's the sisters came there.

Father Sill was also warden of the House of the Annunciation for Crippled Children which was up-town. He was vice-president of the Church Association for the Advancement of the Interests of Labor, which had some meetings at Saint Chrysostom's. In his later years he became dean of the Actors' Church Alliance which also held its meetings at the parish house. In addition to this my father was vice-president of the New York Bible and Common Prayer Book Society, and a member of the diocesan Sunday School Commission.

The school at Saint Chrysostom's which was under the supervision of an experienced educator, Father William E. Johnson, was claimed to be the first completely graded school in the Church.

My father had a happy disposition and enjoyed his home. He always seemed to be happy even when returning from solemn duties. While going the rounds of the same streets and avenues year after year, he would

ways seem to meet someone or see something that gave him a new pleasure. Always looking for good in others, he had, however, a distinct failing in not being able to say "No!" to tramps and others who imposed on him. He was also disinclined to remove employed workers at the chapel who proved incompetent.

For many years my father and the family spent the vacations at Lake Sunapee, New Hampshire, in the township of New London. From the first year or so he held Sunday services in a one-room public school house not far from where he lived. Holy Communion was celebrated in the morning, and in the afternoon there was a meeting of the neighbors: mostly farmers from the neighborhood, together with some summer families. This was a service of prayer and preaching. In time, through the influence of the summer visitors, the local residents, as well as the Saint Chrysostom's people, a beautiful stone church was built and named Saint Andrew's.

Father Sill died on April 6, 1910, at Saint Luke's Hospital, New York City. The following was written of his ministry in the *Trinity Parish Year Book*: "For nearly forty-five years, Father Sill, as he was called with true filial affection by his people, had given his life to the one flock at St. Chrysostom's Chapel, though the influence of his character and ministry reached far beyond the limits of his own congregation of Trinity Parish. His faith in God and his devotion to Our Lord and His Church manifested themselves in a sympathy, a patience and a love for men of all kinds and all classes, which seemed never to fail. Day and night without thought of himself, he was at the service of his people or any to whom it was in his power to minister, and there are hundreds, whose faces were never seen inside of St. Chrysostom's, who have lost in him the best friend they had on earth. His sympathy went out to all, but he especially loved the very poor, and to them his constant care and thought were given. Quiet and retiring, as he was by nature, and inconspicuous as was the work among the poor to whom he so loved, the influence and example



THE HIGH ALTAR
Saint Chrysostom's Chapel

of Father Sill was felt in this great city as that of few others has been."

Many years after his death, and due to the encroaching of business houses and the theatre district, the vestry of Trinity Parish decided that the neighborhood had so changed that there was no further use for the chapel. Members of it were transferred to other churches, many of them to Saint Clement's Church on west 46th Street, and the chapel was demolished. Such, as I may say, was its sad ending.

A Saint Chrysostom's Association was organized in 1924, the year the chapel was demolished, and this continues to meet once each year after Easter. At the parish house of Saint Clement's Church a dinner and meeting is held. The purpose is to further the continuance of the work of Saint Chrysostom's congregation on the west side of the city, to strengthen the bond of friendship of its members, and to perpetuate the remembrance of the life and ministry of its founder.

The Catholicity of the Psalter¹

BY G. LACEY MAY

I.

ACCORDING to a well-known dictionary the word "Catholic" has two common meanings: (when spelt with a small c) it means "*universal; of interest or use to all men; all-embracing, of wide sympathies, broad-minded*"; (when spelt with a capital C) it is used ecclesiastically to mean "*belonging to the whole body of Christians, or to the Church before separation between Eastern and Western, or to any body claiming continuity from the undivided Church*".

The first meaning is not ecclesiastical or necessarily religious, though sometimes applied to religious matters. As to the second meaning there are clearly many divergent views; but instructed Anglicans normally apply the word Catholic to a Christian body, belief or ceremony which pays deference to what has come down continuously from the primitive Church and has a universal rather than a local or personal connotation.

My aim in this article is to stress the fact that the Psalter contains both these kinds of catholicity.

II.

There is no need to dwell at length upon the catholicity of the Psalms in the first of these two senses. The Psalter as literature makes its appeal to all kinds of men by its diction, its charm of style, its sense of righteousness. It appeals to Jews as well as to Christians, and in a vaguer religious way to men of other religions or even to cultured pagans. Words like those of Psalm LXIII, "O God, thou art my God: early will I seek thee. My soul thirsteth for thee", may be spoken without any sense of inconsistency by devout Hindoos like Gandhi or Rabin-dranath Tagore. Often dealing with circumstances common to mankind in general—sorrow, joy, birth and death—the Psalter can

touch a chord in hearts which know little of God and nothing of Christianity; *mentem mortalia tangunt*.

This universal appeal of the Psalms is further realized when we survey the amazing use made of them by Christians of every denomination in every Christian era in countless circumstances of tragedy, danger and prosperity. Christian controversialists (and doubtless Jews and Unitarians) meet on this ground when they can otherwise hardly meet at all. R. E. Prothero's *The Psalms in Human Life* gives an amazing catalogue of those who, differing vastly in their religion, have yet used the Psalms with the same comforting assurance of God's protecting and loving care.

We find monastic hermits, active soldiers, monarchs and martyrs, of boundless variation of circumstance and religious faith, falling within this category. St. Louis of France died with the words of a psalm upon his lips; the Scottish patriot, William Wallace, took his psalter with him to the scaffold, and bade the priest hold it before his eyes as long as he could see; Robert Southwell, Elizabethan poet and martyr, George Herbert, St. Francis de Sales, St. Thomas More, many a Scottish covenanter, David Brainerd (missionary to American Red Indians), died repeating verses from the Psalms. Statesmen like Oliver Cromwell, William Wilberforce and W. E. Gladstone, in their hottest activities, drew comfort and inspiration from the Psalms. David Livingstone, threatened unceasingly by death from wild beasts, wild men, reptiles and fever, found daily strength in the words, "Commit thy way unto the Lord, and put thy trust in him; and he shall direct thy paths". Archbishop Laud, pining through four years of unjust imprisonment, and Charles Gordon in Khartoum waiting wistfully for the relief which never came, were alike sustained by psalms for their inevitable end.²

¹ All quotations in this article, except one, are taken from the Prayer-book Version of the Psalms.

² These examples are culled from Prothero's book.

Such a consensus (and it might be multiplied a hundred-fold) plainly proves that catholicity of the Psalms as regards time and place. Their influence is universal because through all the ages two great realities persist—God, and the human soul. So long as man can stand awed before the majesty of Nature and naked before the holiness of God, so long will the Psalms appeal to thoughtful men of every age and race.

III.

On the catholicity of the Psalms considered from this point of view we shall all agree, but religious though that view may be, it is not at all that we mean when we speak of the faith so richly enjoyed by Catholic Christians. Common as it is to Jews, Unitarians and Christians alike, it may often revert rather to the Old Testament outlook than to the teaching of the Christian Church. When, for instance, we see Oliver Cromwell applying psalms to God's patronage and protection for whatever he chose to do—even the massacres of Drogheda and Wexford—when we find Psalm CXLIX ("let the praises of God be in their mouth: and a two-edged sword in their hands") used alike by Romanist princes in the Thirty Years War, and by Thomas Müntzer to rouse the peasants in the great German revolt which followed the Reformation—we see the Psalmist used in a sub-Christian and even a blasphemous way.

The individual use of the Psalms (dear to Puritans) ends in the very contradiction of Catholicism, which believes that "God so loved the world that he gave his only-begotten Son that whosoever believeth in him should not perish, but have everlasting life." The Psalms have a Puritan tone in their strong national and individualistic appeal to God's protecting care. "I am trying," wrote a friend to me not long ago, "to appreciate the Psalms better, *in spite of their strong nationalism*". Exactly so! And in order to do that, we must not depreciate or ignore them, but appreciate and use them in their fullest—i. e. the Catholic—sense. And this is not hard to do, since behind the national glory desired by the Jew lay the de-



sire for the glory of God when the earth should be filled with the knowledge of the glory of God as the waters cover the sea. Behind the Psalter's appeals for the recognition of Jehovah by all men lies the unshaken belief that all men shall come under that certain judgment of God which Reinhold Niebuhr in his latest book³ sets up as a standard for our self-deceiving world. The Psalmist (XCVI, 13) bids all creation rejoice, "for he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth". The Jewish psalms, with their desire for a Redeemer with an everlasting Kingdom, are clearly the seed-bed of the Catholic Faith. Their "David's Son" issues into the only Son of David that matters to the world; their "chosen People" issues into St. Peter's "royal priesthood, holy nation, peculiar people"; whilst their "Jacob" (whether he be individual or nation) longing for a secure habitation issues into the Christian seeking, and finding, an abiding City. In all this we see the meaning of the Lord's saying that he came not to destroy the Jewish religion, but to fulfil it.

IV.

Catholic Christians, then, who believe the Church to be God's great gift to the world,

³ *Faith and History*, pp. 128, 143.

have some right to read in the Hebrew the two thousand years and more since their psalms the purposes of God as revealed in writing. Did not our Lord bid us think thus? To the disciples walking on the Emmaus road on the first Easter Day, "beginning from Moses and all the prophets he interpreted to them in all the Scriptures the things concerning himself". They could not understand the Old Testament writings unless they linked them up with his mission to the world, his Passion and Resurrection. Nor, *vice-versa*, could they, or we, fully understand the Catholic faith without reference to the Old Testament. So we reckon Isaiah liii and many other Old Testament passages as prophetic of Christ's work; and among these passages we rightly include the Psalms.

In all Old Testament history and prophecy we must be prepared to meet the partially revealed purposes of God for the world; not his care only for the individual, but also the Incarnation, the Atonement, the sending of the Holy Ghost, and the founding of the Church and sacraments by which God's love has been showered upon man with a universal and catholic range.

O Death, as we gaze upon thee all creation disappears! O Death, through thee we see shining the vision of God.

—*Father Benson, S.S.J.E.*

The Psalter, in particular, is part of the divine preparation for Christ and a heritage passed on by the Jewish Church to the Catholic. If in war we Christians find it natural to take comfort from such psalms as XLVI, which express our deep faith in God's unchanging purposes for the nations, we shall find it equally natural to sing Messianic psalms with joy for the Incarnation, and psalms about Sion or Jerusalem with joy for the Catholic Church, that Holy City which is now indeed "the joy of the whole earth".

It is true that learned commentators (losing the forest for the trees) have lamentably failed to treat the Psalms in this living and significant way. Waxing eloquent on the

uniqueness of the Psalter as a means of communion with God, they have failed to see that higher than the believer's individualistic approach to God is his approach to God in the communion of the Body redeemed by Christ, in which he has become member of a rejoicing, praying, worshipping community.

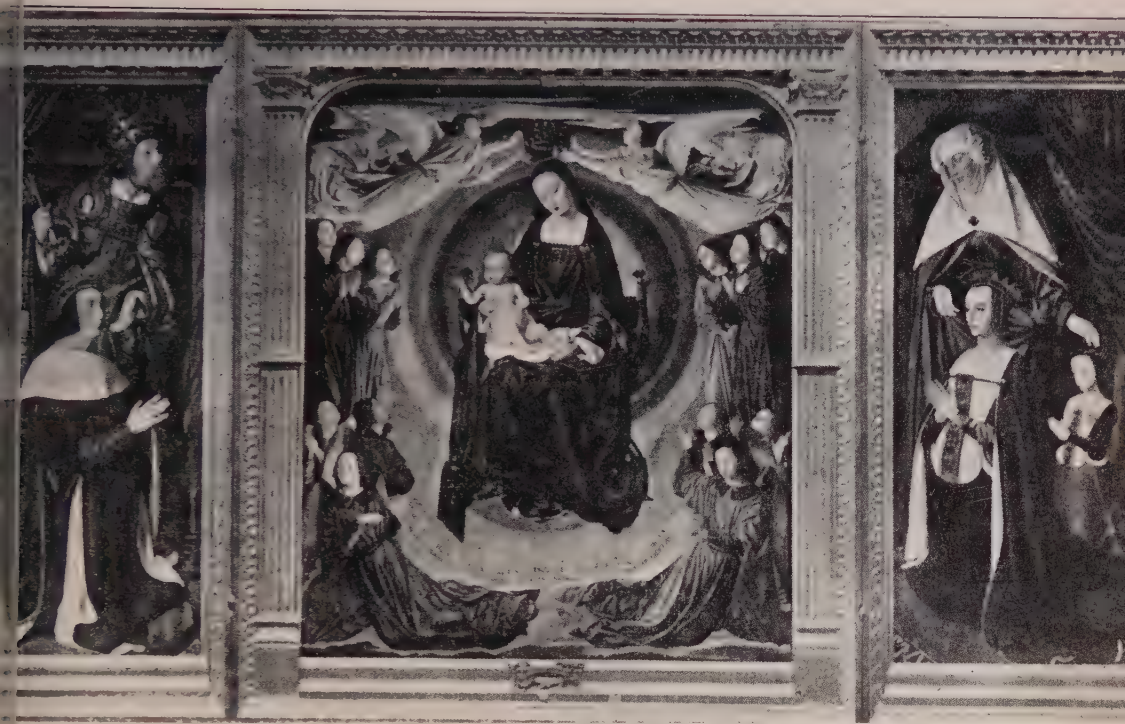
Biblical criticism of the last fifty years has greatly helped us to see this deeper meaning of the Psalms because criticism has taught us that the true significance of the Old Testament lies not so much in its being "part of the Bible" as in being part of God's preparation for the Incarnation and all that flows from it.

Just because the Jewish Church and religion were God's preparation for the Catholic Church and Faith, there is a natural similarity in the language which both learned to use.

V.

May I here explain a little more definitely what I mean? What are the distinctive ideas which underlie Catholic Christianity as compared with Protestantism? I should tentatively, describe them thus. Whereas Protestantism as a whole, and more certainly Protestants as individuals, greatly stress individualism in the approach to God for faith or worship, Catholicism (whilst accepting this individualism in its stride) lays far greater emphasis upon the power and love of God as manifesting itself in the community of the Church as a redeeming Society. God's love is conceived as eager to manifest itself through and in a Spirit-dwelling Society, used by the ascended Lord so closely that it can be called his Bride, his Body. Its works are his works, and manifest him; its sacraments, scriptures and teachings are vehicles of his grace.

Now the Jewish Church—more, I think than Evangelicalism, and far more than American Protestantism—had these basic beliefs in the wonderful works of God, energizing, transforming, redeeming through a saving Society or Church, with its sacramental of quasi-sacramental manifestations such as the Pillar of Cloud and Fire, the flames of Sinai, the Brazen Serpent, the miracu-



THE GREAT TRYPTICH OF MOULINS
By The Master of Moulins

bus Manna, the water-giving Rock, the Passover feast, ordered sacrifices and an ordered ministry. Christ in his Church takes over, transforms and fulfills all these features of God's treatment and education of his people. It is therefore *natural* to expect in the Psalms (the highest and deepest expression of Jewish devotion and worship) an underlying language consonant with the Catholic Faith, with hints which in some measure foreshadow such great realities as the Blessed Trinity, the Incarnation, the Church, the sacraments. It is not only in human planning that "coming events cast their shadow before".

The primitive Church recognized this Catholic element in the Psalter. Indeed, if he had enough breadth of vision to recognize Vergil as *naturaliter Christianus*, she could hardly think less highly of the Hebrew psalm-writers. Jeremy Taylor, in his *Sermon of the Whole Duty of the Clergy*, tells us that "the primitive Church would admit no men to the superior orders of the clergy unless, among other pre-required

dispositions, they could say all David's Psalter by heart".⁴ S. Morison, in his *English Prayer Books*, states that "Gregory the Great refused to consecrate a bishop who could not repeat the entire Psalter from memory". "Tertullian, in the second century, tells us that Christians sang psalms at their *agape*". Augustine, and other writers, inform us that a psalm was sung, or partly said and partly sung, as a Gospel gradual at Mass;⁴ whilst Cyril of Jerusalem and the Apostolical Constitutions and St. Augustine all describe Psalm XXXIV (or part of it, "O taste and see how gracious the Lord is") as sung during the reception of Communion.⁵

This acceptance of the Psalter as an aid to the teaching of the Faith persisted through the centuries. "When the Council of Toulouse in 1229 forbade the use of the Bible to the laity, a special exception was made in favour of the Psalter... and the Psalter was the first portion of the Hebrew Bible which ever issued from the Press".⁴

⁴ Bp. Perowne, *The Psalms* (Vol. i, Introduction).

⁵ J. H. Srawley, *The Early Liturgies*.

John Donne says "the Psalms are the manna of the Church". So it has been a frequent custom to bind them up with the New Testament; and probably most of us would acknowledge that whilst we normally think of the rest of the Old Testament as Jewish, we think of the Psalter as a Christian rather than a Jewish manual. Even a Low Churchman like Bishop Perowne could write: "We cannot pray the Psalms without realizing in a very special manner the communion of saints, the oneness of the Church militant and the Church triumphant". "No use", says W. E. Barnes, "has a better claim to be called a Catholic custom than the use of the Psalter in Christian worship".⁶

We are willing to owe many things to God, only not ourselves and our destiny absolutely.

—P. T. Forsyth

It therefore, after all, is not astonishing to find those A.V. psalms with Christian or ecclesiastical headings. Why should not Psalm II be headed "The Kingdom of Christ", when it cries "Kiss the Son, lest he be angry, and so ye perish from the right way!"? And again, "I have set my King upon my holy hill of Sion; I will preach the law, whereof the Lord hath said unto me; Thou art my Son, this day have I begotten thee"? Is it wonder that St. Athanasius and his friends sang such psalms as battle-hymns against heretics and persecuting Arians?⁷

Of course this tendency of interpretation was carried to extremes by some patristic and medieval writers, who found direct allusion to our Lord or his life in every psalm. Tertullian find allusion to Joseph of Arimathea in Psalm I! St. Chrysostom declares that "the heritage" given to those "that fear God's Name" is Christ himself;⁷ and St. Augustine's constant teaching that "the sun coming forth as a bridegroom out of his chamber" is our Lord, may have led to Psalm XIX being chosen as a Christmas Day psalm. This flood of mystical interpretation—whether, as sometimes, wholly exaggerated, or extremely apposite—shows how

wholeheartedly the Church accepted the Psalter as prophetic of the Church's Faith.

VI.

This is true, of course, not of the Incarnation only. One by one we can find most aspects of the Catholic Faith reflected in the Psalter. There are, for instance, frequent allusions to some Holy Spirit who teaches and guides:⁸ "Let thy loving Spirit lead me forth into the land of righteousness"—"Take not thy Holy Spirit from me: O give me the comfort of thy help again; and establish me with thy free Spirit".

How intensely moving and arresting is the language in the Psalms of the Passion—the XXIIInd with its vivid details of Calvary—the isolation, the scornful taunts of the onlookers, the piercing of hands and feet, the fever, the parting of garments, the casting of dice, and the unshaken faith of the Sufferer, a trust envisaged as emphatically in Psalm XXXI also. Of whatever individual or national sufferer a Jew in reading these passages might think, the Christian can picture only him who was lifted up to win pardon for the world.

How wonderfully natural, again, it is to find the Catholic Church in the Psalms! St. Augustine, looking for a title for his great book on the Church, aptly chose a psalmist's name for Jerusalem, *The City of God*. What else does that amazing Psalm CVII mean than that toiling, suffering, bewildered men beset by dangers on land and sea, can find their haven for peace and joy in the Church of God—gathered from East and West, North and South, out of the wilderness unto a City where they *dwell*, an abiding City which hath foundations?

From this certainty of a final abode of salvation the word *Jerusalem* or *Sion* comes into its use as a type of Jerusalem which is above, Heaven itself. The exultant Gradual Psalms (CXX-CXXXIV) sung by pious pilgrims approaching Jerusalem express the exultant expectancy of the Christian who travels to his true home. The pictures of Heaven in the Apocalypse have their roots in the Psalmist's fervour who cries "Come into the Presence of God, and woul

⁶ *The Psalms* (Westminster Commentaries).

⁷ C. L. Matson, *The Psalms at Work* (2nd ed., p. 5, p. 42).

⁸ See H. Wheeler Robinson's *Inspiration and Revelation in the O. T.*, p. 76.

either be a doorkeeper in the City of God
 an to dwell among the mighty ones of
 the earth. Such language is part of the Cath-
 olic heritage, and largely derives from the
 psalms.

Drop now from Heaven, and find yourself
 in the earthly precincts of the Presence of
 the Lamb in the ordered worship of the
 Eucharist! As Hebrew psalms voiced the
 joy of Jews approaching God's Presence in
 the Holy of Holies or in the intensity of
 the Passover Feast, psalms still provide
 rains of penitence and joy for the Christian
 preparation and thanksgiving for his ap-
 proach to the Real Presence of the altar. As
 the priest does his work in the sanctuary,
 psalms like XLIII, LXXXIV and CL are
 worthy to take their place on his lips with
 the Gospel lections, the *Non sum dignus*,
 the *Benedictus qui venit* and the little Gospel
 of St. John.

The Psalter thus not only serves Chris-
 tian worship, but also supplies refrains and
 incitements to Catholic practice and ways
 of life. The Penitential Psalms deepen the
 austerity of Catholic penitence with its ac-
 knowledgment of sin as well to the Church
 as to God. One of the greatest instances of
 Christian penitence was seen when the em-
 peror Theodosius who, after massacring
 thousands of rebels in Thessalonica, was re-
 fused Holy Communion at Milan by St. Am-
 brose, and was not absolved until eight
 months later, at Christmas A. D. 390, lay
 prostrate on the church floor, divested of
 his royal robes, plucking his hair, and re-
 peating—what but words of Psalm CXIX,
 5?—*adhaesit pavimento anima mea*.

The high ideals of Christian monasticism
 providing a way of *laus perennis* were
 justified by such passages from psalms as
 V, 3, CXIX, 148, 164. The use of incense in
 Christian worship was doubtless strengthen-
 ed, as by Malachi i, II, so also by the psalm-
 ist's words (CXLI, 2), "Let my prayer be
 set forth in thy sight as the incense"; whilst
 it is said that the beauty of voluntary pov-
 erty was expressed by the Duke of Gandia
 when, on handing over to the Society of
 Jesus his vast possessions, he broke exult-
 antly into the cry of a psalm: "Our soul is



THE DESCENT FROM THE CROSS
 Flemish Woodcarving

(Courtesy of the Metropolitan Museum of Art)

escaped even as a bird out of the snare of
 the fowler: the snare is broken, and we are
 delivered" (CXXIV, 6).⁹

There is no space here to dwell on the
 part played by the Psalter through all the
 centuries of the Church's public worship.
 Suffice it to notice that in the Anglican and
 American Prayer Books room is found for
 psalms in the Communion, Marriage,
 Churching and Funeral services. There is
 no occasion of an approach to God, private as
 well as public, when the Catholic Christian
 does not find it seemly and uplifting to ap-
 proach his Maker with words tender, grave,
 penitent, rejoicing, taken from the Psalter.
 And the sincerity of his worship will large-
 ly depend upon how far he has learned to
 use its language in the fullness and richness
 of its deepest significance.

[From the *Church Quarterly*, October,
 1951. Reprinted with permission.]

⁹ This, like other illustrations, is taken from C. L. Marson's
 invaluable book *The Psalms at Work*. The duke of this name is
 said to have been a member of the Borgia family.

To Heal The Broken Hearted

BY JAMES G. MITCHELL

"DON'T expect miracles!" It was part of an announcement concerning a mission to be conducted by a visiting clergyman. His own admonition, it was reiterated by the local rector for convincing emphasis.

We were a comfortable congregation, at least in appearance, assembled in the lovely surroundings of an historic suburban Church. The organ prelude had induced an appropriately devotional mood, to which the altar, its carved and gracefully proportioned reredos, the stained glass windows, the other ornaments, and the service itself, had all contributed. The announcement impressed me but little, though it did provoke a mild and dimly defined reflection upon the purpose of this enterprise, if it had to be facilitated by so cautionary a negative. Then I fell into a reverie.

* * * *

The figures of Christ, His apostles, His saints, portrayed in the windows, and carved in the woodwork, dissolved in the warm sunlight. The pulpit, the stalls, the pews, the sanctuary, all vanished, and with them two thousand years of history. I found myself seated with the rest of the congregation in oriental attitude, within an edifice barren of adornment, yet, notwithstanding its austerity, breathing an air of worship and devotion.

Men and women were in separate groups and their outward bearing had undergone such change as to render them barely recognizable. The men wore flowing garments, and their faces, no longer shaven, had acquired beards. The women were veiled. The reticence that had pervaded the sacred precincts gave place to eastern gesture and volubility. The language was strange, though familiar; I had no difficulty of hearing, or responding in the same tongue. And I had an abiding persuasion that nothing had altered. The wind had ruffled the surface; the ripples differed from those to which my sight had been habituated; yet the waters were the

same. Customs changed; character prevailed.

Quickly my eyes focused upon the Vision emerging from the blinding sunlight at the doorway. I had a commanding view of His entrance; it was at once of simplicity and majesty. Though unexpected, He was recognized; and suddenly I knew that we were in the City of Nazareth, for these were the neighbors of His youth. There was no immediate silence; rather the chatter and commotion swelled. Men were reviving the trivial incidents of childhood companionship in work and play; some with pride, others with amusement; some tinged with patronage, even contempt; and, beneath all, seemed to detect the turbid undertow of envy. The same changeless emotions. All the while He was moving with unhurried resolution toward the place appointed for the speaker.

The minister handed Him a large scroll, and, as He stood, a hush overspread the assembly. Unfolding it, He began to read.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.

He paused, closed and returned the scroll, sat down, and said with solemn confidence: *This day is this scripture fulfilled in your ears.* I think my disappointment was shared by those around me, as listening I said within myself: *"Is this all I have been taught to expect?"*

We had heard of mighty works done by this young Man in other cities,—the healing of all manner of sickness, and all manner of disease; of sick people taken with divers diseases and torments; those possessed with devils, and the lunatic, those that had the palsy. Yet could I perceive but little prospect of sign or wonder in the proclamation of His mission, as He found it in the ancient prophecy of Isaiah.

But as He continued, I bore wondering witness with the others to the gracious words that proceeded out of His mouth. I caught faint reflection of the glory of His ministry, as He revealed it. Later it was to become a blazing manifestation.

The hush gave place to murmuring. He had sensed the implacable obstinacy beneath their jealous incredulity—*Is not this Joseph's son?*—perceived the historical epistle that confronted Him, and the same passionate unbelief that had frustrated the prophets. Simply and fearlessly, but with vivid overtones, He told of the demonstrations of His power, where He had been faithfully received, and confessed His helplessness in the face of their resistance.

The mutterings rose to riotous intensity. With breathless anxiety, I followed the crowd, now an infuriated mob, as they thrust Him toward the brow of the hill, whereon the city was built, there to hurl Him headlong to His death. Then, as all seemed lost, I saw Him, with the regal dignity that had clothed Him as He entered the synagogue, turn about, and pass through that turbulent throng, as it fell back in helpless perplexity.

* * * *

I returned to my loneliness, to ponder the words He had read from the prophecy. I had heard them so many times, but until today they had been the utterance of a great man long since dead. Their splendor had faded with his memory. Now they were appropriated by a living Man, and renewed in their original authority. They were in energetic operation. *This day* (He had said) *is this scripture fulfilled—FULFILLED.* The word rang in reiterative crescendo; yet though I spent long, weary years in its pursuit, I could not capture all its meaning.

Perhaps I should think of myself as an onlooker, rather than a follower. Attending the Master was the toil, as well as the privilege, of younger men. I was old, and tired, and unworthy. My heart was crushed by events that it is not fitting here to mention; the memory of happier moments had been almost extinguished by the daily anguish that had been mine through the



CRUCIFIXION

By Daddi

years. Yet there is gladness in the light that streams from the mysteries of the Kingdom of Heaven, which the veil that shadows them cannot wholly obscure.

For I understood—as I saw. I saw the woman who was healed of an issue of blood. I saw her trembling with fear and anxiety, as she stooped to touch the border of His garment, then kneeling at the Master's feet; and I saw the comfort that filled her heart, as she rose at His assurance. I saw the widow going to the burial of her only son, and all her hopes; and I saw the sorrow vanish from her eyes, when He delivered him alive to his mother. I saw the woman of Canaan, whose daughter was grievously vexed with a devil, heard the humble pathos of her appeal; and I saw the gladness that illumined her face, when her faith was acknowledged, and it was granted unto her as she willed. I saw the gratitude that welled from the heart of that one of the ten lepers, and he a Samaritan, who returned to give thanks; and felt the Master's disappointment. I saw

Bartimaeus begging by the wayside, hearing the tumult, sensing that hope was passing for the last time; and I saw those eyes sparkle to the sunlight, his desperate abandon give way to radiant devotion. I saw Him gently inclined to the ear of the sick of the palsy, saying—*Son, thy sins be forgiven thee*; and then enter the lists of Darkness with the defiance that was to ring down the ages, and compel its Princes to acknowledge that thenceforward their resolve to capture and enslave the human soul was to meet the flashing blade of Omnipotence—*That ye may know that the Son of man hath power on earth to forgive sins*.

All these I saw—and more; and each time the memory of Nazareth recurred. Each exertion of His power was a clearer revelation of the mystery: *He hath sent me to heal the brokenhearted*. As I saw and pondered, the perception became more vivid that this was the wonder that overwhelmed. The words of Isaiah, accepted by the Master, proclaimed the power to reach into its inmost recesses, and heal the infinity that

is the soul of man. Deliverance to the captives, recovery of sight to the blind, setting at liberty them that are bruised, all were absorbed in the restoration of the broken heart—the transcendent and encompassing miracle.

* * * *

My surroundings resumed their accustomed aspect, as for the third time I heard with my outward ears the admonition—*"Don't expect miracles!"* A pronouncement earlier intoned in the service, and on countless previous occasions, pressed more earnestly and comfortingly upon my consciousness:

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of the sinner, but rather that he should turn from his wickedness and live, hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.

No idle invocation of Omnipotence, its achievement demanded nothing short of Omnipotence; and hidden in its assurance is the expectation of the Ages. The King of Denmark may find the form of prayer that will serve his term, and mercy does indeed confront the visage of offence. Macbeth and Lady Macbeth may tear their eyes from the horror of their bloodstained hands and beseech the intercession of One who poured out His soul unto death, and Himself was numbered with the transgressors.

* * * *

The prophets of Israel proclaimed a God competent to pardon, and there is grand sublimity in His declaration that—*I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins*.

It remained for our Lord to breathe into that competency the breath of life, whereby by virtue of His sacrificial manifestation He declared the equivalence of His own authority, and the transmission to His Priesthood of this miraculous prerogative—the power of the Son of Man on earth to forgive sin.



The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

SEVENTH CONTEMPLATION

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."—(*Rev.* 5-6)

THE Church is only there, where Thou art, Lord. . . . And Thou art everywhere—and not everywhere. Thou art everywhere in Thy omnipresence and the providence of Thy love; but not everywhere in Thy epiphany and ecclesiophany. Thy highest epiphany and ecclesiophany, after Thy Ascension, is the Eucharistic Bread, brought before Thee, "Thine of Thine own in all and for all," and made Thy Body; and the wine of thanksgiving, made Thy Blood. This is the highest manifestation of Thy Heavenly Kingdom in Thy earthly kingdom—the Church in mankind.

Thou hast revealed the Church to us in the agapic love to Thee and to all in Thee, in the thanksgiving and partaking of Thy peace and mercy. Wherever this is, there is the Church, the world of light and of divine righteousness.

"Bringing Thee Thine of Thine own in all and for all" is our highest prayer—the most beautiful human words in the world.

It is the heart of Orthodoxy and the spirit of all Church-like relation in the world and to the world.

We bring Thee the whole of man and all creation, every soul and its every breath, every thought and feeling, all our values and all our will.

All that is best in us we make Thine, and not our own. We rejoice in bringing all that is best, all that is good and true, by which we live and move, and ascribing it to Thee; we consecrate that joy, too, to Thee, Lord, and sanctify everything by this consecration. And by bringing to Thee and giving Thee all our sins, torments, mistakes, imperfection and poverty, we make—in

Thee—all these mortal things nonexistent, as though they had not been.

Bringing Thee everything in this spirit and this truth, we bring Thee not ourselves only, and do it not only for ourselves. Extending our poor love to the utmost limits of life and death, we bring it to Thee for the life of the whole world. We thus identify ourselves in this union with the whole of life, with all the created world; we are united to every man in the spirit of Thy conception of him and in the truth of the redemption Thou hast wrought from him.

And we testify before all the world that this most profound and true eucharistic union of men and all creation in the harmony of Thy sacrifice takes place not through our insignificant feelings and unstable thoughts, but through Thy mercy to us.

Confessing before Thee our utter poverty together with all the poor, and our utmost sinfulness together with all the sinners, we also proclaim, Creator and God, our great wealth in Thee, in Thy mercy and Thy wealth, given by Thee to others. . . . Glorifying Thee, we thank Thee for this our poverty which forms part of the great and complete possession of everything. . . . And everything is covered by and merged in the hymn of gratitude to Thee for all.

But this is only the beginning of the church symphony.

In the divine whirl of prayerful thanksgiving sung while the eucharistic gifts are changed into Thy Body and Blood, Thy epiphany takes place in Truth and Life—the manifestation of Thee, the meek Lamb slain before the foundation of the world, the Word of God, "on the straw of Bethlehem," in the small manger of the pater.

"And the star came and stood over where the young child was" says the priest, holding the star over the Sacrificial Lamb.

The Word by whom worlds were made is clothed with Flesh and meekly appears as

bread giving Itself to be distributed. It has become the wine of future gladness, the Blood of the earth's new Life.

There are no more prayers or thanksgiving. . . . All is still. God Himself in His entirety is here, incomprehensibly but truly. Thou art here. The fulness of Thy Godhead is bodily present here. And man grows dumb before that Fulness descended into poverty, before the World of Love descended into a world that knows no love.

The redemption is accomplished. . . . Human prayer is accepted and raised to the Throne of God.

Man has been received.

It is no longer we who bring gifts to

Thee. . . . Our gifts, becoming Thine, bring us to God. We have brought them, and now they carry us. The power of the Lamb without sin, the power of Thy boundless love and service is acting in mystery.

In our gifts to Thee Thou bringest Thyself as a gift from Thy earth, to the Father. No one could bring Thee. We only have the power and authority to bring to Thy altar a piece of our daily bread given up by the Father, and in this bread—ourselves all the human and Thine wheat scattered in the world. . . . But Thou, Lord, transmutest everything frail and imperfect into the strong, powerful and eternal.

The gifts brought to Thy threshold draw us and bring us into Thy House. . . .



VIRGIN ENTHRONED WITH SAINT CATHERINE AND SAINT BARBARA
BY MEMLING

(Courtesy of the Metropolitan Museum of Art)

Five Minute Sermon

BY JULIEN GUNN, O.H.C.

AND the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (II Kings 6:17b.)

Elisha appeared to have been in danger of being captured by the armies of the enemies of Israel. His servant came to the serene old prophet with the report that all was lost. But Elisha prayed that the servant might see that divine protection had been given him; and the young man saw the token of the supernatural power which sustained his master.

How often have we shown this lack of confidence in the providence of God which the servant displayed! We simply look at the situation and throw up our hands with the cry: "All is lost!" As far as natural predictions go we may have been right, but assurance as far as the world's wisdom informs us does not do justice to the wisdom of God which "turneth the wrath of man into His praise."

Think of what this unrest of mind and soul can do to us. Psychologists tell us that if we get a complex that we are going to trip over something, we will do so. At that rate we can fall into a trap of an imaginary enemy who is the invention of the imagination, and mere suggestion can bring disaster.

By panic we drive from us the Presence of God which is the only thing that can fill us with that fortitude that strengthens us to face spiritual and material perils. A shaking hand can never draw a cool aim; panic makes us fire at random.

But the greatest damage that spiritual unrest brings us is the virtual denial of the guiding providence of God. He who is the Creator is also the Sustainer of the universe, and God will never quit the scene of action where His inscrutable will is being worked out. "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me. . . ."

Consider some of those occasions when

you have been most afraid and thought that God was far from you. You trembled and asked "why?" Then as the events passed you began to feel foolish; nothing terrible had happened. The sun came from behind the cloud, and it was the same sun shining on the same world. The whole outcome was so different from what you had anticipated. The only terrible thing was your feeling lost and abandoned.

A child screams with terror in the dark, late at night. The room is peopled with strange hostile forces. The light nearby is switched on and the soft tread of his mother is heard. "What is the matter?" But there is nothing the matter. The light shows the familiar room with all the furniture and toys where they were left the night before. But best of all there is the calm reassuring presence of one who cares. "Nothing is the matter." That is the only real, truthful answer that can be given.

Look into your memory and think of the many times when you lost faith and cried out. Examine the situation and ask yourself frankly why you were afraid. God was there all the while and though it seemed so terrible, He had you surrounded with all the protection you needed. Beg Him to remind you next time that He is ever near to protect His children.



God In Our Hearts

A Seventh Lesson for Children

Opening Prayers: Our Father, Morning, Adoration, Contrition.

Review of memorized answers: How can we save ourselves from sin? Who came to earth to save us? Is Jesus really God? When we sin, whom do we go against? How bad a sin will God forgive? For whose sake must we be sorry for our sins? What happened on Easter Day? After forty days where did our Lord go? (If used last time) What happened ten days after our Lord went into heaven?

"Game" questions: What made our Lord come to? How did He unwind that long cloth? How did He push the stone away? By which door did He come into the upstairs room? What did the disciples do when they saw His ghost? Weren't they excited and just thought they saw something? What was new about our Lord's body? Where do we find our Lord's body today? Why didn't Thomas see our Lord when He came the first time? When Thomas asked for proof, what did our Lord do? What did our Lord do with His body when He went into heaven?

New Lesson: On page 180 of the Prayer Book, what are the two names of the day? What does PENTECOST mean (Greek for "fiftieth")? Fifty days after what (look back and see)? Read the first four sentences of the Epistle and tell what happened. From Acts 1, find out who "they" were. Then review enough of Lesson Two to remind them what we mean by THE HOLY GHOST: not a piece of God; not just a name for God; not a "part" that God acts, as in a play; not a third God; but a genuine third "Self" or Person in the one God. If you have not already taught it, teach now for first answer: *Ten days after our Lord went into heaven He sent the Holy Ghost.* What happened ten days after our Lord went into heaven?

In the Gospel on page 112, what happened to Jesus? What did He see? Who came to Him? According to this, when

does the Holy Ghost *first* come to us? Now look at the Epistle on page 185 and say when the Holy Ghost comes to us *again*. (If necessary look at pages 296-7). So our second answer is, *The Holy Ghost comes to us in Baptism and Confirmation.* When does the Holy Ghost come to us? What happened ten days after our Lord went into heaven? When does the Holy Ghost come to us?

What does the Holy Ghost *do* to us when He comes? This is best dealt with by stories. You may use stories from the Book of Acts, showing what He did e.g. to Peter, Stephen, Philip, Cornelius, Barnabas, etc. Or from the Old Testament, showing what happened when "the Spirit of the Lord" came to the heroes of old (a concordance will show you where to look.) But it is much more effective to tell what has happened in our own time, best of all if you yourself saw it happen. Try to think up an illustration of the Holy Spirit making somebody's conscience work; of a flash of memory that saved a life; of heaping coals of fire on an enemy; of an inspiration to service (vocation); or to a courageous ownership; of His inspiring a scientist; an artist; a musician, a statesman. Tell just enough stories to make quite clear what you mean by an INSPIRATION. (They can find the word in the collect on page 67.) Write it on the board. Then ask what inspiration they had—and Who gave them. Sum up: *The Holy Ghost gives us our inspirations.* What does the Holy Ghost give us? What happened ten days after our Lord went into heaven? When does the Holy Ghost come to us? What does the Holy Ghost give us?

Let them learn the first two lines of *Come Holy Ghost, our souls inspire* (P. B. page 54; Hymnal No. 217). Use the whole hymn as a closing prayer. The homework is to tell the story of an inspiration that has come to them or to one of their friends—and say Who gave it.

If the question "What happened ten days after . . ." was taught in Lesson Six, divide the *next* question as follows: 1. T

Holy Ghost comes to us *first when we are baptized*. 2. The Holy Ghost comes to us *again* when we are confirmed. The question about inspiration remains unchanged.

Yes, this lesson is difficult. But don't skip Pray, and conquer the difficulty. For you do no bigger thing for your children than to make them see that the Holy Ghost *does real things now to them*.

Notes

Father Superior conducted a retreat for the associates of the Community of Saint Mary, at Peekskill, New York; preached at the American Church Union Field Mass held at Mendham, New Jersey.

Father Whittemore conducted a retreat for men of the Confraternity of the Christian Life at Holy Cross Monastery.

Brother Herbert was ordained to the diaconate at the Cathedral of Saint John the Divine, New York City, Trinity Sunday; gave instructions at a youth conference at Okmulgee, Oklahoma.

Father Adams conducted a retreat and conference at St. Clare's House, Red Hook, New York.

Father Gunn supplied as chaplain at the House of the Redeemer, New York City, during the month of June.

Father Terry took life vows on Whitsunday, June 1; served as chaplain at the Valley Forge Conference.

Father Gill attended the Keuka Conference, Keuka, New York.

Intercessions

Please join us in praying for:—

Father Kroll attending a diocesan youth conference, Peekskill, New York, July 6-13.

Father Packard conducting a retreat at Adelynrood, Massachusetts, July 13-18.

The long retreat of the Order of the Holy Cross will be conducted this year by the Reverend Robert C. Smith, S.S.J.E. During the period from July 21 to August 4 we do not receive guests. On August 4 the general chapter of the order is to be held.

FALL SEMINARISTS' RETREATS

(Open to all Seminarists)

PLACE

**Holy Cross Monastery,
West Park, New York.**

**House of the Redeemer,
7 East 95th Street,
New York 28, New York.**

**Saint Michael's Monastery,
Saint Andrew's, Tennessee.**

**Mount Calvary Monastery,
P. O. Box 1296,
Santa Barbara, California.**

TIME

From supper, Monday, September 15, through breakfast, Friday, September 19.

FIRST RETREAT: Vespers (about 5:00 p. m.) Saturday, September 13, to Vespers, September 16.

SECOND RETREAT: Lunch, Wednesday, September 17, through lunch, Saturday, September 20.

Supper, Tuesday, September 9, through breakfast, Saturday, September 13.

Supper, Sunday, September 7, through breakfast, Thursday, September 11.

Please write to the house where you intend to make your retreat for reservations as soon as possible.



Choir and Sanctuary

Holy Cross Monastery

An Ordo of Worship and Intercession July - Aug. 1952

Wednesday G Mass of Trinity v col 2) of the Saints 3) *ad lib*—for social and economic justice.

Thursday G Mass as on July 16—for the Seminarists Associate

Friday G Mass as on July 16—for Christian family life

St Vincent de Paul C Double W gl—for religious vocations

6th Sunday after Trinity Semidouble G gl col 2) St Margaret of Antioch VM 3) of the Saints cr pref of Trinity—for reconciliation of enemies

Monday G Mass of Trinity vi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Order of Saint Helena

St Mary Magdalene Double W gl cr—for the conversion of sinners

Wednesday G Mass of Trinity vi col 2) of the Saints 3) *ad lib*—for Saint Andrew's School

Vigil of St James V col 2) of St Mary 3) for the Church or Bishop—for the bishops of the Church

St James Apostle Double II Cl R gl cr pref of Apostles—for Missions

SS Joachim and Anne Gr Double W gl—for the Order of Saint Anne

7th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib*—for the poor and unemployed

Monday G Mass of Trinity vii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the American Church Union

St Martha V Double W gl—for housewives

Wednesday G Mass of Trinity vii col 2) of the Saints 3) *ad lib*—for the Community of Saint Mary

St Ignatius Loyola C Double W gl—for spiritual discipline

August 1 St Peter in Chains Gr Double W gl col 2) St Paul cr pref of Apostles—for the persecuted

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the Oblates of Mount Calvary

8th Sunday after Trinity Semidouble G col 2) of the Saints 3) *ad lib* cr pref of Trinity—for authors, teachers and editors

St Dominic C Double W gl—for guidance to the Chapter of the Order of the Holy Cross

St Oswald KM Simple R gl col 2) of the Saints 3) *ad lib*—for Mount Calvary Monastery

Transfiguration of Our Lord Double II Cl W gl cr prop pref—for the Community of the Transfiguration

Holy Name of Jesus Double II Cl W gl cr pref of Transfiguration—for the Community of the Holy Name

John Mason Neale C Simple W gl col 2) of the Saints 3) *ad lib*—for the Sisters of Saint Margaret

Of St Mary Simple W Mass as on August 2—for the peace of the world

9th Sunday after Trinity Semidouble G gl col 2) St Lawrence M cr pref of Trinity—for the return of the lapsed

Monday G Mass of Trinity ix col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the faithful departed

St Clare V Double W gl—for all contemplatives

Wednesday G Mass of Trinity ix col 2) of the Saints 3) for the faithful departed—for the Confraternity of the Christian Life

Vigil of the Assumption BVM V col 2) of the Holy Spirit 3) for the Church or Bishop—for the Liberian Mission

Assumption BVM Double I Cl W gl cr pref BVM through Octave unless otherwise directed—for the Poor Clares

Within the Octave Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop—for the Priests Associate

From The Business Manager . .

Can You Help?

Sgt. Walter H. Morton writes from Japan, "If you know of anyone who would be interested in helping the parish here in Sasebo, I would like to hear from him. Bishop Viall gave us a white set and I was able to have a green set made by the Sisters of the Epiphany in Tokyo. From there on we need anything that might be offered." Address Sgt. Morton as follows: Dameds, US Army Hosp., 8041 Army Unit, APO 27, c/o Postmaster, San Francisco.

Is There a Doctor?

If any of our M.D. readers would be interested in helping a doctor in India please let me hear. The doctor asks for various medical journals (used copies), and also needs some instruments. From the tone of his letter, almost anything would be welcome.

General Convention . . .

We plan to be in Boston from the 7th of September until the 19th, and will welcome your visit to our display in Booth No. 53 on the second floor of Symphony Hall.

Lay "Celebrations" . . .

According to the secular press the Methodist Church (I am not quite certain as to the particular "branch" but I believe it is the main one) has approved lay celebrations of the Lord's Supper. It is said that the Methodist bishops opposed the measure, but that it was carried by the "low church" group! Sounds familiar.

Women Priests?

You ought to be seeing copies of HIS DOMINION published by the Cowley Fathers at Bracebridge, Ont., Canada, for only 50c a year. Recent issue has a good story on the United Church in Canada. They "ordain" women ministers—not on the grounds of necessity, but as assistants for city churches. This practice would seem

to set up an insuperable barrier to reunion with Catholic bodies, but no doubt some of our own clergy would applaud this "forward step" and we are quite prepared to hear that one of our Liberal Bishops has just "ordained" a lady priestess.

Pot and Kettle . . .

Not that Anglicans can afford to be smug in the matter. Several years ago an Anglican Bishop "ordained" a Deaconess to the priesthood—that was squashed in short order. And I know of at least one Episcopal bishop (now dead) who permitted a Deacon (still living) to "celebrate" Holy Communion.

Never Say Never . . .

Years ago I said, "I'll never make my confession to a priest." I did. And have been making it with regularity ever since. Confession is one of the less attractive parts of the Catholic Faith, but it is difficult to see how anyone can call himself a Catholic and not go to Confession. If you are still holding out, why not read WHY CONFESSION

Christ With Us . . .

The Third Edition of this book which consists of Thirty Lessons on the Holy Eucharist is now ready. It is illustrated with 40 pictures of the Mass. We think the pictures are unusually good. They were taken by the Rev'd Ivan Ball, Rector of St. Luke's, Manchester, N. Y.

House In Order . . .

Each General Convention seems to have its "crisis" with a dire threat to split the Episcopal Church. On one occasion it was the "American Missal"; on another, union with the Presbyterians. It might not be a bad idea to adopt, at the forthcoming meeting in Boston, a three-year program designed to bring "reunion" to Episcopalianism.

Cordially yours,

FATHER DRAKE, *Priest Associate*
of the Order of the Holy Cross